

A sermon had at Paulis by
 the comādmēt of the most
 reuerend father in god my lord els-
 gate / and sayd by Johā the bpl
 Wop of Rochester / bpō quinquas-
 gesim sonday / concernyng
 certayne heretikes / whi-
 che thā were abused for
 holdyng the heresies
 of Martin Luther
 that famous he-
 retike / and for
 p̄ keepyng and
 reternyng of
 his booke
 agaynst
 the oys
 dy
 vance of the bulle of
 pope Leo the
 tenth.

Cū privilegio a rege indulto.

a a a
b b l
g g r
o o c
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a a
a a b r

Handwritten flourish or signature

Fyrst here foloweth an Epistole
vnto the reder by the same byshop.

My dere brother or syster in our
sauour Christe Iesu / who so euer ye
be / y shall fortune to reder this queare
our loide for his great mercy graunt
you his grace / that the redyng therof some what
may profit your soule.

Fyrst I shall beseeche you nat to misconstrue myn
entet / in puttynge forthe this queare to be printed /
but that ye take it to the best. For verily my wyll
and mynde is / that some frute myghte ryse by the
same vnto the christe people / whiche be the spouse
of Christe. Vnto whom (though vnworthy) I am
ordyned a minister for my lytell portion. My du-
ty is to endeuer me after my poure power / to resist
these heretikes / the whiche leasse nat to subuert
the church of Christe. If we shall syt styll and let
them in euery place solue theyr vngratious here-
sies / and euery where dystroye the soules / whiche
were so devely bought with that moste precious
blode of our sauour Christe Iesu / howe terribly
shall he lay this vntyll our charge / whan we shall
be called vntyll a rekenynge for this matter. It
shalbe moche rebukefull and moche worthy pun-
nishment / if we for our party shall nat gyue dili-
gence for the defense of the true christen people / fro
these heresies / as these heretikes gyue for the
corruption of the same / specially whan we be cry-
sayne / that our labour shall nat be vntowarded /

as saint Paule dothe promyse / sayeng / *Unusquisque*
1. Col. 3. *propriam mercedem accipiet secundum suum laborem*: Every
man shall take his owne rewarde accordyng to
his labour. And so moche the more diligence we
muste geue / bicause that the wretched nature of
man is more prone to every thyng / that nought
is / than it is to that / whiche is of greater frute.
The dry tynder is nat more redy to be kedled with
the leaste sparkell of fyre / than we be redy to be in
censed to all euyl. Our hartes by the olde corrup
tion of synne / be of that molde / that they withoute
any great diligence of them selfe / byng for the all
manner of vices: but nothyng that vertuous is /
withouten a great labour. And assuredly these he
resies be lyke the stynkyng weedes / the whiche
i every erthe spryng by them selfe: for as these es
uyl weedes nede no settyng / no sowynge / no wa
terynge / no wedynge / nor suche other diligence /
as the good herbes require / but spryng anone
withouten all that busines: and where they haue
entered ones in any grounde / it is veray harde to
delyuer that grounde from them: euen so it is of
these heresies / they nede no plantynge / they nede
no waterynge / they nede no lowkyng / nor wedynge /
but rankly spryng by them selfe / of a full lyght
occasion. Contrary wyle it is of true doctryne of
god / this is lyke vnto the good herbes / whiche
wil nat every where lightly growe / but they must
be set or sowed in a cholen erthe / they must be wa
tered / they muste be wedded / and haue moche at
tendaunce / or els they wyl anone myscrey. Ye
may

heretickes / and so fall fro the simplicitie of faith /
 whiche ye haue in Christe. And therfore a litell af-
 ter he calleth them / *pseudo apostolos / & oparios subdos*
los transfigurantes se i apostolos Christi. that is to say / fals
 apostles / disceytfull workers / pretending to be the
 messangers of Christe / and be nat in veray dede.
 If ther were suche perill of heretickes in the tyme
 of saint Paule / as it dothe appere in all his episto-
 les : and if þ heresies thā solightly toke roote in þ
 hartes of men : And if the seide of the doctryne of
 Christe with suche difficultie did sprynge & growe
 in the hartes of the people / whiche were in that
 maruelous & plentuous tyme of all grace : What
 wonder is it that ykewyle now / in this misera-
 ble tyme / these heretickes multiply / and theyr he-
 resies do sprede : Whan hit was prophesied before
 nat onely by our sauour Christe / but also by saint
 Peter in his epistles / and by saynt Paule in his
 bothe / and by saynt Jude / that suche heresyes
 shulde ryse / and specially towarde thende of the
 worlde. Nowe therfore whan so litell diligence is
 done about the ministryng of this true doctryne /
 it is necessary that all tho that haue charge of the
 flocke of Christe / endeuour them selfe to gaynes-
 stande these pernicious heresies. Wherin doutles
 the moost Reuerend father in god my lord legate
 hath nowe meritoriously trauelled / and so enter-
 deth to perseuer and to continue / to the full extir-
 patio of the same. For heresy is a perillous weede /
 it is the seide of the deuyll / the inspiration of the
 wicked spirites / the corruption of our hartes / the
 blyndyng

blyndyng of our sight / the quenching of our faith /
 the distruction of all good frute / and fynally the
 murther of our soules . And therfore some what
 to resist this wicked sede / by the mocion of dyuerse
 persōs / I haue put forth this sermon to be redde /
 whiche for þ great noyse of þ people within þ chur
 che of Paules whan it was sayde / myght nat be
 herde . And if parauēture any discipule of Luthers
 shall thynke / that myn argumentes and reasons
 agaynst his maister he nat sufficient : fyrste let
 hym consider / that I dyd shape them to be spoken
 bntyll a multytude of people / whiche were nat
 brough t by in þ subtyll disputations of the schole .
Seconde . if it may lyke the same discipule to come
 vnto me secretly / and breake his mynde at more
 length / I bynde me by these presentes / bothe to
 kepe his secreasy / and also to spare a leyloure for
 hym to here the bottum of his mynde / and he shal
 here myne agayne / if it so please hym : and I trust
 in our lord / that fynally we shal so agre / that ei
 ther he shal make me a Lutherā / or els I shal en
 duce hym to be a catholyke / and to folowe the do
 ctryne of Christis churche . And one thyng I do
 acertayne hym / that though his maister Luther
 dyd lyue neuer so well and perfectly / yet for as mo
 che as his doctryne is dyuerse from the doctryne
 of the churche he is to be fled : for so teacheth vs
 þ holy martyr Ignacius in his epistole ad Herenes
 um / sayeng : Omnis igitur qui dixerit preter ea / que tra
 dita sunt / tamen si fide dignus sit / tamen si ieiunet / tamen si
 Virginitate seruet / tamen si signa faciat / tamen si propphetet /
 lupus

Ignacius ep. ad Heren.
 Herenem. Ep. 10. c.
 p. 167. a. b. c. d.

supus tibi appareat in grege ouium / corruptionem faciens.
That is to say / who so euer affirmeth contrary to
the traditions and doctryne of þ church / though
he for his lyfe be worthy to be beleued / though he
fast neuer so moche / though he kepe his virginis
te / though he worke miracles / though he prophes
cy of thynges for to come / for all this take hym
but as a wolfe / intendynge corruption amonge a
flocke of shepe . Wherfore whan Luther hath in
hym none of these good conditions aboue reher
sed / as we shall proue here after / that is to say /
he neither is faith worthy / bicause of his repug
nant doctryne / nor he chastiseth nat his body by
fastynge / nor he kepeth nat his virginite / nor he
doth no miracles / nor he is no prophet of thynges
for to come / and yet neuertheless he teacheth clene
contrary doctrynes vnto the doctryne of the
church / he is to be reputed as a wolfe
corruptynge the flocke of Chryste.

Thus fare ye well in
our lordes Jesu.



Respice / fides tua te saluum fecit.



These Wordes ben Writen
in þ̄ gospell / redde in the church
this quinquagesime sondage.
They may thus be englisshed.
Open thyn eies / thy faith hath
made the safe. In this gospell
saynt Luke telleth a miracle / þ̄
whiche our sauour dyd shewe vpon a blynde mā.
He sayth / that a blynde man sittynge nigh to the
waye / herde a noyse of people passyng forby / and
enquired what that was. It was tolde hym / that
Jhesus of Nazareth passed þ̄ waye. He gaue faith
vnto this worde / and cried for mercy / sayeng : Jhesu
the sonne of Dauid haue mercy vpon me. Part
of this people went before our sauour in þ̄ waye /
and part came after hym. They that went before
(as the gospell sayth) rebuked the blynde mā / and
he moche rather cried for mercy / sayeng : The son
of Dauid haue mercy vpon me. Our sauour stā-
dyng / commaunded this man to be brought vn-
to hym. And whan he was brought to his pre-
sence / our sauour asked hym what he wolde. O
hyr sayd this man / that I myght haue my syght
agayne. Than dyd our sauour this miracle vpon
hym / and sayd these wordes aboue reherfed : *Res-
pice / fides tua te saluum fecit* : Open thyn eies / thy
faith hath made þ̄ safe. And forth with this blynde
mā was restored to his sight / and folowed our sa-
uour in the way with the other people.

B

By

C By this worde and other suche / Martyn Luth-
er hath taken occasion of many great errours :
Wherby he hath blynded many a chrysten soule /
and brought them out of the way / sayeng / that
onely saythe doth iustifie vs / and suffiseth to our
saluation. Wherby many one litell regardeth any
good workes / but onely resteth vnto sayth.

This gospell therfore may sufficiency instruct any
reasonable man / what sayth suffiseth / and what
nat : For it maruelously pertepneth to this pur-
pose / if we with any diligence obserue and marke
euery mistery therof.

Fyrste let vs conside this multitude in it selfe /
where many went before our sauour Iesu / and
many folowed after : and he in þ myddys of them
all. Tho that went before hym betoken vnto vs /
the fathers and the people of the olde testament /
the whiche dyd passe the course of this worlde be-
fore the byrthe of our sauour Christe : Tho that
folowed after / do signifye the fathers & the people
of the newe testament / the whiche succeeded the
byrthe of Christ. Both these make but one people :
for they be all of one saythe.

Tho that went before beleued that Christe shuld
commen in to this worlde / and dye for man. Tho
that folowe / beleue that Christe is comme / and
hath suffered his dethe for man. Neuer the lesse
in some poyntes there is difference betwene these
two : For they were vnder the lawe of Moyses /
whiche was a lawe of drede / and of rygour / as
saynt Paule saythe vnto the Hebzewes : *Arri-
amus*

quis faciens legem Moys / sine ulla miseratione / duobus
 aut tribus testibus moriatur : Who that hath broken
 the lawe of Moyses / if he were conuined by two
 or thre wytnesses / he with out any mercy shulde
 dye . And in token herof it is sayde of them that
 wente before : *Et qui preibant / increpabant eum :* And
 tho that wente before / rebuked the blynde man /
 that cried for mercy . But tho that folowed Christ
 were and be vnder the lawe of grace and mercy .
 For whā our sauour was borne in to this worlde /
 all grace and mercy came with hym . And ther
 fore to shewe a differēce of these two people / saynt
 Johan saythe : *Ley per Moysen data est / gratia et Veritas per Iesum Christum exorta est :* That is to saye /
 the lawe was gyuen vnto that people by Moys
 ses : but grace and trewe perfourmance of all pros
 mysses rose vnto vs by our sauour Christe . All
 thynges was shewed vnto that people by figu
 res and shadowes / as saynt Paule sayth : *Omnia
 in figura contingebant illis .* Tyll vs (that succede the
 commynge of our sauour) the same thynges be
 disclosed and made open . And good reason why .

For they that folowe a lyght se moze clerely by
 that lyght / than they that go before . That people
 myght nat well and easely beare the weyght and
 strayte commandmentes / the whiche were leped
 vpon theyr shoulders . And therfore saynt Peter
 sayth in þ actis of þ apostles : *Neq; nos / neq; patres
 nostri portare potuimus :* The burthē of the lawes of
 Moyses was so heuy / that neither we nor our fas
 thers myght susteyne them .

B.ij. But

But nowe to vs þ lawes of our sauour Christe be made easy by the abundance of grace / and by the dulcenes of loue / whiche the holy gost hath put in our hartes / as saint Paule saith : *Charitas dei diffusa est in cordibus nostris per spiritum sanctum / qui datus est nobis* : that is to say / þ loue of god is spredde in our hartes by the holy gost / the whiche is gyuen vnto vs. And this is a great p̄eminēce that we haue aboue that people. This multitude that foloweth Christ in the way / and is in passage / is the succession of Christis churche / whiche hath contynued and shall cōtinue vnto the worldes ende / euen like a floode that passeth continually / the waters go & passe / but yet the floode continueth / and reteyneth still the name of þ floode : so the succession of Christis churche euer continueth / & is called þ churche catholicke / though þ people yerely renewe. Thus moche thā I haue said for this multitude / amōge whiche our sauour Christe was. Nowe let vs also briefly consyde / what this blynde man dothe meane and signifie.

This man doth betoken vnto vs the heretickes / and that for. iiii. cōditions aboue reherſed in this gospel. And here my bretherne / þe that nowe be abiured take hede.

First here I say that this man was singular by hym selfe : and so the heretickes studie to be singular in theyr opinions. Singularite and pride is þe grolde of all heresie. Whan a man studieth to be singular in his opinion / and wil nat cōfōrme hym selfe vnto the multptude of good persons / than falleth

falleth he in to heresies.

Seconde, this mā was blynde / and had lost his sight. And the heretikes / by the errour of false doctrines and of puerled heresies / be blyded in theyr hartes / and haue nat the clere light of faithe.

Thyrde, this mā late out of the right way / and walked nat : And so lyke wise these heretikes sytte out of the right waye / and walke nat in the iourney towarde heuen.

Fourth, this mā was deuided from this people / amonge whom Chyrste Iesus was : And so be the heretikes like wise : they be deuided fro þ church of Chyrste : with whom our sauour Chyrste continueth vnto the worldes ende. Thus pe pcepue I suppose / that this man (whiche was singular / & blynde / and late out of þ way / deuided fro Chyrste for these .iiij. cōditions) representeth þ heretikes. ¶ In the thyrde place we may by this easily conceyue / what great diuersite is betwene the church catholike and the heretickes.

Fyrste / they that be of this multitude / and of the church catholike / they be of one mynde and opinion / cōcernyng the substāce of our faith / to agree to gether in one doctrine. The heretickes be singular / and haue opinions by them selfe : and they be repugnant nat onely with the church / but with them selfe amonge them selfe / as we shall shewe here after. It is a very trowth that one wyle man hath sayde : *Omne Verum omni Vero consonat / falsum autem tam a se ipso quam ab ipsa Veritate discrepat* : Every trowth agreeth with other : but falshood is both

B iij. res

repugnant ageynst hym selfe & ageynst þe trouthe.

2. **Seconde.** The churche is in the clere bryghtnes of faith. The heretikes be blynded by theyr false & erroneous opinions. For as trouthe gyueth a light and a bryghtnes / so falsehode blyndeth / and bryngeth in to derkenes.

3. **Thyrde.** The churche is in the right way. The heretikes be out of the right way.

4. **Fourthe.** The churche walketh and profiteth in their iourney toward the countre of heuen. The heretikes sitte in *Cathedra pestilentie* / in the seate of pestilence / and profete nothyng in this iourney / but rather synkethe depper and depper toward the pyrte of hell.

5. **Fyfte.** þe churche hath in it þe presence of Chyriste / and shall haue cōtinuallv vnto the worldes ende: The heretikes be deuided frome Chyriste in this present tyme / and so finally shalbe excluded from the sight of his face for euer. All these fyue differēces be so manifest in this gospels / that we nede nat moche declaration for the same.

Holbe an this blynde man was restored vnto his sight: to
heretike thentent that we maye perceyue howe an heret-
may be re- tike may be restored to the true faythe of Chyristis
stored to churche. This blynde mā by. iiii. maner of wayes
the true es was brought vnto his sight.
saue.

First by helyng and inquryng the very trouthe of that multitude / whiche passed forby: *Auduit turbam pretereuntem / et interrogauit / quid hoc esset*: He herde the people whiche was in passage / and of them

them he lerned where Iesus of Nazareth was. So must þ hereticke do: if he wyl be restored vnto the true saythe. for no where the true doctryne of Iesu can be lerned: but in the churche. Here must the worde of god be lerned. And this is wonderfully expressed in this gospell by mistery. It is certayne that the people of the Jewes / whan þ Manhu was sent vnto them from aboue / & they sawe it in the lyknes of the coriander seede / they made this same question / whiche this blynde mā now dothe aske: *Quid hoc?* What is that. And of this question that seede toke this name / and was called Manhu. Nowe Manhu betokeneth in figure the worde of god. Who therfore so euer wyl lerne the trewe doctryne of the worde of god / he muste enquire it of this multitude / that walketh in the right waye: that is to say / of the churche catholike. Doubtles out of þ churche this trouth can nat be lerned.

Secōde. this blynde mā cried for mercy: so muste þ hereticke do: he must beseeche our sauour Christ to enlighten his harte by clere faith / & to remoue fro his harte þ blyndnes of all errours & heresye.

Thyrde. our sauour dyd cōmande þ this blynde man shulde be brought vnto hym: And so must þ hereticke be reduced vnto þ wayes of þ churche. But by whom commaundeth our sauour / that thus they shall be reduced: truly by them that be set in spirituall auctorite: as nowe þ most reuerēt father i god my lorde Legate / haufg this most souerayne auctorite / hath inuoyed hym selfe for these

these men here present / & other / whiche were out
of the way / to reduce them in to the wayes of the
churche. The heretickes contende that it shal nat
be lesfull thus to do: but they wold haue euery mā
leste vnto theyr libertie. But doubtles it may nat
be so: for the nature of man is more prone to all
noughtynes / rather than to any goodnes. And
therfore many muste be compelled / accordyng as
the gospell sayth in an other place: *Compellite eos in
trate*. If euery mā shuld haue libertie to say what
he wolde / we shuld haue a meruelous worlde. No
mā shulde stere any where for heresies. And ther
fore saynt Paule consideryng þe pryncipalite of mans
harte to be infected with heresies / giveth often
warnynge / that we shall in any wyse eschewe the
perillous infections of these heretickes. And the
same saynt Paule often pronounceth excommunic
tion ageynst them þe sowe this puerled doctrynes
amonge the Christen people. Wherfore it is nat le
full þe any man shall haue libertie to speke in these
matters concernyng our fayth / what so euer that
he liste: but he must be compelled to cōforme hym
vnto the holsome doctryne of the churche.

4. Fourth. this blynde mā / whan he was brought
vnto our sauour / yet had he nat his syght vnto
than he dyd fully assent with his holle wyll vnto
the same. And to that purpose our sauour asked
hym what he wolde. *Quid Vis Et faciam tibi?* And
so made hym to cōfesse his full assent. Thus must
the heretike do / that wyl haue his spiritual sight:
he muste fully assent vnto the doctrine of Christis
churche.

churche. He may be compelled to come bodily / but if he come nat also with the feete of his soule / and fully assent vnto the churche: he can nat haue this true faith. The faith of the churche is nat made our faith / but by our assent: whiche assent cometh of vs / and is the worke of our soule. And therfore it is nat absolutely saide / fides but fides tua: That is to say / thy faith. The faith of þ churche (whiche by thyne assent is made thy faith) doth make the safe.

In the fyfte and þ last place / as touchyng Martyn Luthers opinion of faith / nowe wyll I speke some what. To reherse his reasons / and so waade in this matter with them / it were mough for an holle daye. Neither the tyme wyll serue it nowe / nor yet the people can attayne to the concepyunge of it. But I shall breuely say . iij . thynges.

The fyrst is this. Luther fore abuseth and discrepeth the people as concernyng faith: For doutles he maketh them in his commo sermons to thyske it is an easy matter to beleue / and to haue sayth / and there by to be saued: and so they care for no good workes at all. But where he bouldeth and discusseth this matter vnto the very triall / there he maketh it an harde matter. For in the declaration of the .viij. psalme he sayth these wordes: Hoc certū est / neminē perueniunt ad dei misericordiam / nisi es am Desemētissime esuriat / et sitiat / cum illo qui ait: Quis admodum desiderat ceruus ad fontes aquarum / ita desiderat anima mea ad te deus: Who hath this faith: Who cometh to this hygh prycke of saythe / to despye as
Holbe Lu
ther deceys
uerse the
people by
his erronys
ous opiniō
of saythe.
C
ernestly

ernestly the presence of god / as an harte / whan
he is chased / preaseth and coueteth to come into
the soule : Here ye maye se the commen people be
disceyued / whiche be farre fro this popnt. But if
only faith doth iustifie vs / we can nat be repelled
from this mercy / whan we be fully iustified.

Luc. 18, 42.
Seconde. why dothe Luther deny that the wor-
kes do nat iustify vs : His reason is this. He saith
bycause they be our workes : and what so euer
repseth from vs / it is but synne. Thā let hym ob-
serue these wordis : fides tua. Our sauour saith /
nat only fides / but fides tua. Thy faith (a trouth
it is) is the gyfte of god : but it is nat made my
faith / nor thy faith / nor his faith / as I sayd be-
fore / but by our assent. By our assent sayth (whis
che cometh from aboue) is made ours. But our
assent is playnly our worke. Wherfore at the least
one worke of ours ioyneith with faith to our iustis-
fienge.

Thyrde. saynt Paule in the epistole this daye /
playnly condemneth this opinion : for he saythe /
that faith / hope / & charite be. iij. diuerse thinges :
Fides / spes / et charitas / tria sūt : These be. iij. diuerse
thynges / faith / hope / & charite. He sayth further :
Si aduero omnem fidem / ita ut montes transferam / charis-
tatem autem non aduero / nihil sum : If I had all and
euery faith / so that I myght by my faith remoue
any great mountayne : yet if I haue nat charite /
I am nought. Wherfore if a mā haue al maner of
faith / and wanteth charite / he is neuer the more
iustified. Withouten charite therfore no man
can

can be iustificied : but who that hath charite / hath
also good workes : as the same saynt Paule also
proueth at length in the same Epistole. Wherfore
withouten good workes / either done / or in a full
myll to be done / no man can be fully iustificied. And
for this saint Paule in the Epistole ad Romanos ex-
presseth / what faith doth iustifie a man. fides (he
sayth) que per dilectionē operatur : that is to say / faith
whiche worketh by loue / and that is by loue pre-
nant with good workes.

Finally for a more clerenesse of these wordes / we
shall conside. iij. maner of persons : one of them
that be in the way / an other of them that be nigh
vnto the way / thyrde is of them that be farre out
of the way : and eche of these haue a beleue. The
Turke beleueth in god / and parauenture more co-
stantly than many christen men do : but he beles-
ueth nat in Christe the sonne of god : nor vpon the
doctryne of the churche : whiche doubtles was in-
spired by the holy goste. And therfore his faith is
nat sufficiēt : he is very farre out of the way. The
hereticke beleueth in god and in Christe : and ther-
fore he is one degre nether vnto the right way / thā
the turke is : he sytteth by the high way syde : but
yet his faith is nat sufficient : for he doth nat as-
sent vnto the doctryne of the churche : whiche is
inspired by the holy goste. Ye herde by the gospel /
that the blynde manne (whan he sate out of the
high way) beleued in Christe. for he sayd / Jesu fili
David miserere mei : Jesu the sonne of David haue
C.ij. . . mercy

mercy vpon me. By these wordes it appereth that
he beleued he was both god and mā. God in that
that he might restore his sight: man in that that
he called hym the sonne of Dauid. But yet this
saythe gaue hym nat his sight: He recovered nat
his sight to than he was brought vnto the way /
and ioynd with this multitude / amonge whom
Christe Iesus was / and gaue his full assent. So
the heretike haue he neuer so moche faith of god
and of Christe / if he be nat cōmyn in to this way /
if he be nat ioynd with this multitude of christen
people / if he be nat made one of this nombze / if he
hath nat gūen his ful assent vnto the doctryne of
the churche catholicke / whiche is inspired of the
holy goste / doubtles he wanteth the sight of true
faith. But whā he hath fully assented to beleue in
god the father / and in Christe Iesus his sonne /
and vpon and in the doctryne of the churche / whis
che doubtles was inspired by the holy goste: than
this miracle is done vpon hym. He is restored to
the sight of clere faith. This is the faith good byes
therne that may make you safe / and restore you
vnto your p̄fet sight. And therfore if ye haue this
faith / I may say now to eche of you: *respice / fides
tua te saluum facit*: Open thyne eyes / thy faith hath
made the safe. It is nat the faith that the turke
hath / nor the faith that the heretike hath / but the
faith catholicke of Christis churche that shal saue
the: Whiche faith is made thy faith / if thou truly
come vnto the right way / if thou fastly ioyne thy
selfe with the churche catholicke / if thou entierly
make

make thy selfe one of this nobre / if thou bryghtly walke by good workes doyng / if thou frely and fully assent vnto the commē doctryne of this multitude / amonge whom Christe Iesus is . And to thentent that your sightis maye be þ more clered in this faith / I shall gether . iij . collectiōs : by the whiche to all them that be nat ouer peruersedly drownd in the heresies of Luther / it shall appere (as I herdy suppose) that his doctryne is veray pestilent and pernitiōus .

But here fyrste I muste beseeche you to helpe me with your deuoute prayers / that it maye please that infinite goodnes of almighty god so to assiste me with his grace in vtterynge these collections / that it maye be vnto the true faithfull catholicke herers some frutefull comforte : and to the fauorers of these moste pernitiōus errours and heresies a very cōfusiō : and that these poure brythern of ours (whiche haue ben out of þ way) may the better be confirmed and established nowe in the same . To this prayer it may lyke you to haue recomended the vniuersall church / þ veray spouse of Christe / with euery state and degre of persons in the same / hygh and lowe / spirituall and temporall / as well them that be nowe lyuynge as other that be departed heng / enduryng as yet the greuous payns of purgatory : where they nowe abide the great mercy of our lord / and the releue of our prayers . And to this purpose euery parson of your charite say some what after your deuotiō .

C. iij.

The

The fyrste collection.



Or a more strengthynge
of these collections / we shall ad-
ioyne vnto this miracle a para-
ble of our sauour Christe / whi-
che the same euangelist saynt
Luke telleth in this maner.

The sowter (he saith) wēt forth
to sowe his seede / and in the sowynge some part of
his seede fell nigh vnto the high way / and so was
trodden vpon: and the byrdes of the ayer dyd eate
vpon this seede. An other parte fell vpon the stones /
whiche was couered ouer with a litell erthe / and
so the seede dyd sproute: but whan it was sprou-
ted / it myght take no roote for the hardnes and
drynes of þe stones / but anon withered for lacke
of moysture. A thyrde part fell amonge the thoz-
nes: and this seede rooted and rose vpon a litell: but
the thornes ouer grewe it / and so dyd suffocate it /
that it myght byynge forth no frute. The fourth
parte fell vpon the good erthe / and sprouted / and
toke roote / and shote vp / and brought forth great
increase of frute / an hundred folde so moche.

Whā our sauour had spoke this parable / he cried
mightily / sayeng: Qui habet aures audiendi / audiat:
Who that hath the inward eares of heryng / let
hym here and marke this parable.

Fourte this
ges noted
in this pas-
table.

In this parable we shall note. iiii. thynges: and
of them / by the leaue of all myghty god / we shall
gether as many collections.

Of

Concernyng the sower.

Of these. iiii. thynges / the fyrst is the sower / & secōde is þe sede / & thyrde is þe good erthe / & fourth is þe great encrease of frute. All these. iiii. thynges vnder other names be cōteyned in þe gospell of the miracle. There our sauour is redy to take away the blyndnes of our hartes. Here is he called a sower of his sede. The multitude there ēstructeth þe blynde mā where Iesus of Nazareth is / & enfurmeth hym in þe doctryne of faith. Here þe same doctrine is called the sede of the worde of god. That multitude / which thet hath Chyrist amōge them / here is called the good erthe. There þe multitude pfiteth in merite / by walkyng & nigh appochoing vnto our sauour Chyriste: here this merite is called the plenteous encrease of good frute.

Fyrst thā as cōcernyng þe sower / some pson myght here lightly thynke / þe our sauour was nat fully circūspect in tellyng this parable. for here semeth to want som thyng þe is chiefly necessary for þe plenteous encrease of frute to be had. here is left out vnspoke of þe fauorable dispositiō & influence of þe heuens / whiche is principally requyred vnto þe purpose. For put that þe sede be neuer so good / and þe erthe neuer so well prepared & ordred / and that þe sower do his part neuer so moche / yet if the fauorable influence of the heuens want / all that labour is but in vayne / there shall no frute arise of that sowyng. This is a very trowth / I can nat say the cōtrary / these. iiii. thynges must nedes be cōcurrāt to worke erthe with other / & to pene to gether in one purpose.

I say

The fyfthe collection.

I say / the influence of the heuyns / the diligence of the sower / the goodnes of the seede / the due preparation and tyllpng of þe erthe. And albe it that here is no speciall mention made of the influence of the heuyns / it is neuer the lesse included. For whan we knowe who is the sower / we shall well perceyue he hath all the influence of the heuyns in his owne hande: and this shall well appere / if we ioyne the parable & his declaration to gether. Joyne I say the parable with the declaration of the same / and ye shall fynde that this sower / that is ment here / is very god. And by this reason: the parable sayth: *Epitt / qui seminat seminare semē suū;* He that is the very sower hath issued for to sowe his owne seede. The declaration is: *Semen est Verbum dei.* This seede is the worde of god. Nowe thā if the seede that this sower doth sowe / be the worde of god / & this seede whiche he soweth is his veray owne: It foloweth necessarily that this sower is very god: And so must he nedes haue in his handes the holle influence of the heuyns. Wherfore here nothyng lacketh in this parable. But as for the bodily heuyns lette them passe: all is spiritus all that is ment here: the heuyns / the influence / the sower / the seede / the erth / the frute / all is spiritual: and we must conceyue all this spiritually. And therfore our sauour sayd: *Qui habet aures audire / audiat:* Who that hath the inward care of spiritual herpunge / and spiritual conceyving / he is mete to here and to conceyue this parable.

fyfthe

Concernyng the sower.

(Fyrste this sower (as I haue sayde) is the sonne of god/our sauour Christe Iesu:and he is þ very spirituall sonne of this worlde / Qui illuminat omne hominem venientem in hunc mundum / That spreadeth his comfortable beames vpon the soules of men. He issued out from the bosome of his father / and came i to this worlde purposely to sowe i þ hartes of men the seede of trouth. He it is that soweth his owne seede. The preachers of this word be noth þg els / but as the cophyns and the hoppers / wherein this seede is couched. Thus saint Augustine sayth of hym selfe: Ego quid sum / nisi cophinus seminantis: What am I sayth he: verily nothpyng els but the cophyne / or the hopper of hym that soweth. The preacher may well reherse þ wordes of scripture: but they be nat his wordes / they be the wordes of Christe. And if our sauour Christ speke nat with in the preacher / the seede shalbe but caste in bayne. Therfore saint Paule sayth vnto the Cozinthians of hym selfe: In me loquitur Christus: Christe sayth 2. Cor. 13 he / speketh within me. Christe that spake in saint Paule / was the veray sower: and as he spake in saint Paule / so spake he in þ other blessed fathers / whiche for their tyme dyd instructe and teache the people / and minister this seede vnto them. And nat only Christ dyd solwe this seede by their mouthes: but also þ spirite of god gaue his gracious influenice vnto this seede by thep. mouthes / in lyke maner. Wherfore of this spirite our sauour saythe: *Mat. 10.*

Mat. 10. *Non vos estis / qui loquimini / sed spiritus patris vestri / qui loquitur*

The fyrste collection.

Matt. 15. loquitur in vobis : Ye be nat the speakers (he sayth) but þ spirit of your father speaketh within you. Farther more, bothe this sower & this influēce cōtinueth in þ church vnto the worldes ende: for þ sower sayth of hym selfe: *Ecce, ego vobiscū sum omnis s^o diebus vsq; ad cōsummationē seculi* : Trust assuredly that I am & shalbe with you vnto the ende of the worlde. And for þ spirit our sauour also promest, that he shuld abyde with þ church euerlast þgly, **Jo. 14.** vt maneat vobiscū in eternū. This most holy spirit, whiche is the bountious fontayne of influence of all graces / after the corporall ascention of our sauour vnto the heuens / was sēte downe vpon the church / accordyng to the promyse of our sauour before made: to thentent that the sowynge of this seede shulde neuer want the heuenly influence of all graces.

Nowe than to my purpose / thus farre we be, ye now conceiue (I suppose) that this spiritus all sower / all be it so that he be corporally ascēded vnto his father / yet neuer the lesse he by his gods hed & by the assistance of his grace / hath ben euer sens berily presente with his church / to sowe there in the seede of his worde. And also the heuenly influence / that is to saye / the influence of the holy gost / is fauorably spred vpo the towarde & well wyllyng hartes / to thentent that this seede may byynge forth a plentuous encrease of good frute / and in this gracious purpose they both / I say bothe the sower and this holy spirit / haue cōtinued

Concernyng the sower.

tinued / and wyl so cōtinue / vnto þ̄ woꝝldis ende.
 Who thā may dout / but in this lōge tyme / whiche
 is aboue fyftene hūdzd yeres / the true sede of the
 woꝝde of god / that is to say the scriptures of god
 haue bene truely taught vnto the people : and the
 people hath truely beleued and gguen true faith
 vnto the same doctryne of the scriptures :

Who is so deuyllyshe / that maye thynke that
 our sauour Chyste / the whiche so delycely beloued
 his churche / that for the weale of hit / wolde suf-
 fre so bytter / so villaynous / so horrible a dethe /
 and shedde his mooste precious blode in the crosse /
 to prepare the hartes of his people for the recey-
 uing of this sede : I saye who may thynke / that
 euer he / that dyd so moche for vs / wolde breake
 his promyse vnto vs : And if he haue nat broke
 his promyse : than hath he ben with his churche
 all this long tyme of fyftene hūdzd yeres : and
 hath sowne the trewe sede of his woꝝde : and his
 mooste holy spirite also hath bene al this tyme pres-
 ent in the churche : and hath gguen vnto the to-
 warde hartes his gracious influence / both to res-
 ceue this sede / and also to bynge forth the plentus-
 ous frute.

Howe than / if this sede were thus truely sow-
 wen : than wolde I lerne / who were the myny-
 sters of this trewe sede : Who but the preachers
 of this woꝝde : I say the holy doctours / whiche
 taughte the people : and to whome by the holy
 spirite was commysedde the gouernaunce of the

D.ij.

flocke

The fyrste collection.

flocke of Christe / as saynt Paule sayth in *1 Actis*
Act. 10. of the Apostles : *Attendite vobis / et vniuerso gregi / in*
quo vos spiritus sanctus posuit episcopos / ad regendam ecclesiam dei / quam acquisiuit sanguine suo : Take hede vnto
 to your selfe / & to the holle flocke of Christe / where
 the spirite of god hath ordeyned you bisschoppes /
 to gouerne his church : the whiche he so derely
 purchased by his owne moste precious bloode. Ye
 herde in the tellyng of the miracle / howe the fyrste
 meane for the blynde man to come vnto his sight

Rom. 10. was heryng. For as saynt Paule saythe : *Fides ex*
auditu : Faith cometh by heryng : by the preaching
 of the holy doctours the people herde the worde of
 god / & beleued it. For as saint Paule sayth : *Quos*
modo credent ei / de quo non audierunt : Howe shall the
 people beleue / if they here nat ? *Et quomodo audient*
sine predicante : And howe shall they here without
 it be preached vnto them : This is than the ordre
 and the holle cheane : the blyndenes of our hartes
 can nat be put a way / but by true faith : true faith
 can nat be gotten / but by herynge of this worde.
 The heryng of this worde shall nat be had / but by
 the meanes of preachynge : preachynge can nat
 be ministred without the preacher : the preacher
 can nat profite / oneles Christe Iesu (whiche is
 the veray sower) speke within hym : and also the
 spirite of Christe gyue his influence vnto *1* same.

It is manifest than / that these preachers were
 the true ministers of this sede. It is also nat to be
 doubted / but the true christen people alwayes his
 therto

Concernyng the sower.

ther to hath gyuen faith to the doctrine of the catholicke preachers: and so dyd beleue þ scriptures as they dyd expounde them / that were in tymes past. And it is farther more certayne / that these catholicke doctours ministred this sede / in lyke maner as they haue leste wyten vnto vs in theyr bookes. Wherfore if the preachers dyd erre in teachinge the scriptures of god: the people dyd erre in beleuyng their doctrine. And if bothe the preachers and the people dyd erre: where was þ true sowynge of this sede: Where was the doctryne of the faith: Where was become the promyse of our sauour Christ: Cursed Luther / Cursed mischeuous Apostata / Cursed moste execrable hereticke þ denyest and dispisest all the fathers that euer were before vs: for in so denyeng / thou must nedes affirme / þ neither the doctrine of true faith / nor any trewe sowynge of this sede was in the church of Christe by so many peres: and that our sauour Christe Iesu nothyng regarded his promyse all this long tyme / either as concernyng his owne presence to be continually with his church: or as concernyng the presence of his holy spirite / for to gyue his influence with the sowynge of this sede. It is therefore clere and euident (as I suppose) by this collection / that þ fathers / whiche vnder our sauour Christe and this holy spirite haue hitherto gouerned the church catholicke / haue also truely ministred this sede vnto þ people / & truely haue interpreted the scriptures of god vnto them: and þ our

The fyfthe collection.

Here the
heresyes
of Luther
falle.

sauour Christe Iesu by their mouthes dyd trulysowe this seide/ and the holy spirite of god gaue his most gracious influence so plentifully / both vnto the fathers / and vnto the people that this moost gracious seide toke / effecte in bothe theyr hartes.

By this collection all the heresies of Luther at ones fall vnto the grounde . For if the doctryne of the fathers be true (as it must be / if our sauour spake by their mouthes) Luthers doctryne / whiche is contrary / muste nedes be false.

Howe therfore my brytherne / ye that be abiured here take hede.

Sith it is euident / that our sauour by his mouthes of the fathers hath sowne this seide of his worde / and declared the scriptures of god by his same: the spirite of god hath also gauen his influence vnto this same seide: By whom suppose ye / that the doctryne of Luther (whiche is playne contrary vnto this doctryne / and vtterly cōdemned by the holy fathers) by whom (I say) suppose ye / that this mischeuous seide was sowne: By whom els / but by the deuyl / and inspired by the wicked spirites. Therfore if ye loue your owne soules / nowe flee this doctryne hens forwarde: and ioyne you vnto the doctryne of the churche / and beleue as the churche beleueth: that I may saye vnto eche of you: *Respice / fides tua te saluum facit*: Open thyn eyes / for this faithe / that nowe thou haste / beleuynge as the churche of Christe beleueth / hath sauēd the.

The

The seconde collection.

39.



The seconde thyng that I The sede.
sayd was to be marked / is the
sede of the worde of god: which
here is nat called Semina / but
Semē / nat many but one. This
sede for. iij. considerations / is
but one sede.

First for it is sojtable and agreeable / and lyke vnto The sede
to it selfe in euery parte. As whan we se an heape of p word
of wheate / that is cleane and pure wheate / with of god is
out any diuerse medlyng of cockel / or of any other But one
noughty and euyl se de / though there be many sede for. 3.
diuerse cornes / yet for as moche as they be all of consydes
one kynde / we say it is al one sede: and in lyke ma rations.
ner it is of the worde of god: though there be ma
ny wordes / and many trouthes in it / many specis
alties / many parables / many similitudes / many
cōmaundemētes / many consaides / many thretes /
many promyses / many persuaions / yet for as
moche as it hath no falschod no vntrouth / none
errour / no wicked doctryne medled therwith / but
is all (as ye wolde say) of one grayne / of one gros
weth / of one countre: for all cometh from aboue.

Est sapientia desursum descendens a patre suminum / as Jacobi. 3.
saint James saith. Therfore it is but one worde /
one sede / one doctryne. Contrary wyse it is of
the doctryne of Luther: for it is a medley made
of many dyuerse colours: of dyuerse patches /
& hath a partye coote: Hit is nat one / but many
doctrynes

The seconde collection.

1. Cor. 4. doctrines adulterate / as saynt Paule saith : *Abul-
terantes Verbum dei* : These hereticke adulterate
the worde of god / and make a shewe and a face of
their heresie outward / as though it were *þ* worde
of god / and it is nat. It is dyuerse from the do-
ctrine & sede of this worde. I say nat / but Luther
blesh full often the wordes and scriptures of god /
I shulde say rather / abuseth them : But he inter-
medleth with them many great errors / many
falschodes / many peruerse expositions / contrary
vnto the true teachyng / leste vnto vs by the holy
fathers in tymes past : and contrary to the holle
determinatio of Christis church. And for bicause
that he thus hath intermedled moche euyl sede
with the sede of god : and interlaced many great
heresies : Therfore his doctrine is nat one but di-
uerse / and of many kyndes.

The secod The secode consideration / why *þ* sede of the worde
conspde / of god is one / is for bicause ther is in it no discord /
ration. no repugnancy / no contradiction / of one parte of it
with another. It is lyke of it & of a songe / where
be many syngers / that diuersely descant vpon the
playne songe : but for as moche as they all agree
withouten any gerryng / withouten any mystu-
nyng / they make al but one soge / & one armory.
In lyke maner it is of the scriptures of god / and
of the doctryne of the church : There be many
syngers / & some synge the playne songe / and some
synge the descant / saynt Mattheu / saint Marke /
saynt Luke / saynt Johane / saynt Peter / saynt
Paule

Concernyng the sede.

Paule / saint James / saint Jude syng the playne
 songe. Than be there a great nombre of the do-
 ctours / whiche descante vpon this playne songe:
 but for bicause ther is no discorde / nor repugnancy /
 no contradiction amonge them / at the lest in any
 poynt concernyng the substance of our faith: all
 their voyces make but one songe / & one armony.
 The doctryne of Luther can nat be so: for he nat
 onely disagreeth with the fathers / but also with
 hym selfe in places innumerable: as they whiche
 haue wryten agaynst hym / haue euidently proued.
 Who that redeth the kynges boke / the boke of
 maister More / the boke of Catharinus / the bo-
 kes of Empler / of Cocleus / of Eccius / and many
 other / he shall clerely se / that this is a trowth / whi-
 che I nowe saye. And nat only this / but also god
 ther of highly be thanked / they nowe gerre and di-
 sagre amonge them selfe. The principall capi-
 taynes of them defende .iii. playne contrary sen-
 tences / and that in that most high worde of Christ /
 concernyng the sacramēt of the auter. I dare nat
 reherse theyr contrary expositions. For as saynt
 Paule sayth: *Sermo communis sine cancer scriptus*: They
 heresies be perillous: for they spredde lyke a can-
 ker: and as a pestilence they do infecte the herers.
 Neuerthelesse this is a veray trowth / that I say
 vnto you / twayne of them / that is to say / Luther
 and Decolapadius fully disagre / & make playne
 cantradictorie expositions of these same wordes.
 And the thyrde / whiche is called Carolstadius /
 holdeth

The heres-
 ties disag-
 gre amonge
 them selfe

2. Tim. 2

E

holdeth

The seconde collection.

holdeth clene contrary to them both. Here be woꝝ thy maisters for a good chꝛisten man to put his soule in their hādes / ꝑ so repugnantly vary in expounding ꝑ scriptures. And yet all these. wꝑ be mē of great name / and of high reputacion in lernyng amonge the Lutherians. This is the spꝑgular goodnes of god / to stricke them with this contradiction & repugnancy amonge them selfe: so ꝑ one of them shall nat here another. Euen as whā the towre of Babylon was enforced to be buylde / all mightꝑ god thus stroke ꝑ builders of that towre / that one of them dyd nat vnderstād an other: So nowē hath he stricken these heretikes / whiche enforced them to buylde a towre agaynst the churche / that amonge them selfe they haue clene contrary doctrynes: and one of them wꝑ nat here another.

**The thꝑd
consyde-
ration.**

The thꝑde consideration / why the sede of the worde of god is but one / is this. Though there be many bokes of scripture / bothe in the olde testamēt and in the newe also / yet all these bokes be so fully agreed by the expositiōs and interpretatiōs of the holy doctours / that they make but one boke / and one body of scripture: and haue in them all but one spirite of lꝑfe: that is to saye / the spirite of Chꝛiste Iesu. Euen as in the body of man there be many partes and many memꝑres / yet for as moche as in euery of them is but one lꝑfe and one soule: therfore the body is but one. This thꝑnge was figured in a visiō / shewed vnto the prophet

Concerning the sede.

prophet Ezechiel: he sawe one roundell and many roundels / and eche of them in the myddis of other: but in all these roundels was but one spirite of lyfe. So every parte of scripture is lyke a roundel: for it hath no corners. Trough is rounde and hath none angles. The psalter of Dauid is a roundell of trouthe / and eche of the gospels is a roundell of trouthe: The gospelles be in the psalter: and the psalter is in the gospelles: and the spirite of Christe maketh one roundell of them all. The newe testament is a roundell / and the olde testament is a roundell / and either of them is in the other: but there is but one spirite of lyfe in them bothe: and so in every roundell of scripture: and this spirite maketh one roundell of all.

And with these also the expositiōs of the fathers / whiche were inspired by the same spirite / make one roundell with the same.

The doctrine of Luther can nat be thus / nor yett partiner of this spirite of lyfe / bicause it is repugnant and deuyded frome the holle corps of the doctrine of the churche. Wherfore we maye necessarily conclude / that the doctrine of Luther is nat one with the doctrine of Christe / nor hath in it the spirite of lyfe: for as moche as it is repugnant and contradyctorily dyuerse frome the doctrine of the churche. Whiche thyng we maye proue by. iij. reasons. The fyrst is this. The doctrine of the churche wherin all y^e fathers agree /

The doctrine of Luther is nat one with the doctrine of Christe.

C. ii.

is spoz

The seconde collection.

is spoken by Christe / and inspired by the holy spirite of Christe / as it doth appere of the fyrste collection. But Christe and his holy spirite can nat teache and inspire two doctrynes / the whiche be clene contrary. Wherfore the doctryne of Luther is nat the doctrine of Christe / and of his most holy spirite.

Seconde. Christe Jesu sayth of hym selfe / that he is the veray trowth : *Ego sum Veritas*. But one trowth can nat be deuided at ones to two contradietories. And why ? If that one of them haue the trowth / that other must nedes want it : For one trowth can nat becommune vnto them bothe.

Thyrde. the holy goste is the spirite of lye vnto the doctryne of the churche. But the spirite of lye can nat be deuided : but it must go holle : As we se that whā a mannes arme is cutte from his body / the lye is nat deuided / parte vnto the arme / and parte vnto the body : but the holle lye gothe with the body / and the arme hath no parte therof. So for bicause that Luther by his intricate expolitions maketh one parte of scripture to be repugnāt agaynst an other / as he confelleth hym selfe / that he can nat frame his other expolitions with the Epistole of saynt James / and with the gospell of Luke. Therfore it is manifest / that his doctryne is deuided from the holle corps of scripture / and is nat one with the doctryne of the churche / nor hath nat in it the spirite of lye.

¶ But nowe by your sufferance / I wyll speke a fewe

Concernyng the sede.

fewe wordes into these plons / which be abjured.

My brytherne / ye may perceyue by this that I haue sayd / that the sede of þ worde of god / that is to say þ doctrine of Christis church / for these .iij. considerations afore reherled / is one: And that the doctryne of Luther is by the same .iij. considerations nat one. Wherfore ye may sufficiently conclude that the doctryne of Luther is nat the gracious sede of the worde of god / nor hath in it the spirite of lyfe: but is an euill sede / a sede of corruption / a sede of pestilent infection / a sede that blyndeth mēnes hartes / a sede that inueougleteth their sight / a sede that extincteth in them þ true faith / a sede that destroyeth their soules / finally the very ray sede of the deuill / whiche is inspired by the wicked spirites. Therfore good brytherne / I wold aduise both you & euery other true christen mā / to eschew this sede. And if it be sowne i your hartes / to plucke it out by the rootis / & to receyue the gracious sede of the worde of god / and fully to assent to the doctryne of Christis church / that the wordes aboue reherled may be sayde to eche of you: *Respice / fides tua te salua fecit*: Open thyn eyes / this is the faith / that may make the safe.

The thynde collection.

The thynde thyng to be marked is *The good*
the good erthe: by the whiche our sauour *erise.*
vnderstandeth in this parable one certayne mas

E.iiij.

ner

The thynde collection.

ner of people: For he so declareth it hym selfe / say-
 eng: *Quod autem in terram bonam / si sunt qui corde bo-
 nesto et bono:* That is to say / this good erthe beto-
 keneth them / whiche be of one hart honest & good.
 I meane the people / of whom we spake in the gos-
 pell of the miracle before: the multitude I saye /
 whiche had Christe amonge them. Soone after
 that our sauour had begonne to gether this peo-
 ple to giders / whiche we calle the christen people /
 he sayd vnto them that thā were present: Amen de-
 co vobis / non preteribit generatio hec / donec hec omnia fas-
 ta fuerint: I tell you for a certayne / this genera-
 tion shall nat passe / vnto than all these thynges
 that I nowe haue spoken of / shalbe perfourmed.
 He ment nat here any carnall generation. No. for
 that carnall generation / to whom he than spake /
 were deed many hundred yeres ago. And also the
 thynges that he than spake of / be nat yet perfur-
 med / but shalbe perfourmed about the ende of the
 worlde. Wherfore doubtles he ment a spiritual ge-
 neration: that is to say / the generation of christe
 people: whiche hitherto in dispite of all theyr ene-
 mies / haue contynued / and shall continue vnto
 the worldis ende. Great malyce and persecutpon
 hath ben bled agaynst this generation / bothe by
 the Jewes and by the gentiles / by the tyrantes /
 by the philosophers / and the heretickes: but all
 they myght nat preuaile agaynst this generatio /
 accordyng as our sauour Christe hath promised:

Mat. 24. *Et porte inferi non preualebunt aduersus eam:* And al the
 malice

Concernyng the good erthe.

43.

malice of helle shal nat preuaile agaynst this generation / nor interrupt it.

¶ The wonderfull continuance of this generation was one thyng specially / that kepeth saynt Augustyne (as he reporteth hym selfe) and helde hym in the catholicke faith. In the booke contra Iuanicem he remembreth .v. thynges concernyng this matter. That one is this. Tenet me as ipsa *De Aug. cont. Iuan. lib. 4.* did establish sede petri apostoli / cui pascendas oues suas post resurrectionem dominum commendauit / Usque ad presentem episcopatum successio sacerdotum: It holdeth me fyrste to be one of the churche / the continuall succession / that I see of popes one after an other / fro the fyrst sitting of Peter in the See apostolike / to whom our sauour commyted his flocke to be fedde / vnto this present tyme. This holy doctour saynt Augustyne cōsydered what name Christe gaue vnto Peter calling hym Cephas / whiche is as moche to saye as petra / or Rapis. And he marked also well / what promyse our sauour dyd make vnto hym / sayenge: Et super hanc petram edificabo ecclesiam meam. And he obserued farther more / howe that antonge all the other apostles onely the succession of Peter doth continue / and to se the promyse of our sauour thus truely put in effectte: This was some thyng y^e made saynt Augustyne to folowe constantly the doctryne of the churche. Another is this. Tenet ipsum catholice nomen / quod nō sine causa inter tam multas hereses ista ecclesia sola obtinuit: That is to say / and this thyng also kepeth me fast

The thynde collection.

fast in the doctryne of the churche / that this congregation / whiche is deriuied from the see of Peter / hath amonge so many heresies / and agaynst so many heretickes / only and nat withoute cause opteyned this name Catholica / that it is called the catholicke churche. These two thynges dyd conferme and establishe saint Augustine in the catholike faith. And truely who that depely wepeth al these thynges shall thynke the same. I say / if he cōsidre depely with hym selfe: fyrst y^e luche a manner of name Pet receyued of our sauour Christus: he was called Cephas / whiche is as moche to saye as a stone. This no man can denye.

2. Seconde. if he considre / howe that our sauour sayde vnto Peter / that vpon that stone he wolde buylde his churche: agaynst the whiche the gates of helle shulde nat preuayle.

3. Thynde. if he remembre besyde this / howe vnto the same Peter he seriously compled his flocke to be fedde / and to be gouerned.

4. Fourth. if he considre / that the true christen people / whiche we haue at this day / was deriuied by a continuall succession from the see of Peter. For where is nowe the christen people of the region of Scythia / whiche came of the succession of saynt Androme: Be they nat nowe infidels: where is nowe the people of Ephesus / and of all Asia / whiche came of the succession of saint Iohn: Be they nat infidels: where is nowe the people of bothe Aethiops / whiche came of the succession of saynt

Mattheu

Concernyng the godderthe.

Matthew a saynt Mathye: Be they nat infidels:
And breich to say / where is all the other people
whiche came of þe succession of the other apostles:
richer than none be infidels, or els schismatiques,
or other wyle deuided from the church of Christ.
Fynally, if he put vnto these / that onely the suc-
cessiō of Peter in despite of al their enemyes dothe
yet continue, and yet beareth the name of the ve-
ray cathelicke church / and so shall do vnto the
worldis ende / he shall se evidently, that this mul-
titude and this succession is the veray church of
Christe: agaynst the whiche the gates of hell shal
never preuaile.

Thus than ye se whiche is the good erthe: I say
the multitude of christen people / whiche hit herto
by a continuall succession was deriued from the
see of Peter.

But nowe let vs here what conditions our saui^r Ihesu^s condi-
our adioyneth vnto this good erthe / he sayth: **Si** tions of the
sunt / *q in corde honesto et bono.* **Pardō me / though I** good erth. *the vulgar*
is: in corde bono et
optimo: Latinus
corde honesto ac bono
reherle þ wordes aft þ greke boke: for they make
better agaynst our enemies / he sayth: In corde pos-
nesto / et bono. Here be. iij. conditions. **Fyist in corde /** The fyfste
that is to saye of one harte and mynde / accordyng condition.
as it is wryten / *Consuetudinis credentium erat cor unum /* Act. 4.
et anima una: All that multitude that beleued in
Christe / was of one harte and of one mynde / that
is to say / they were nat deuided by contrary do-
ctrynes. And therfoze lykewyse saynt Paule / wry-
tyng vnto the Corinthis / sayth: **Idem loquamini** 1. Co. 1.

五

omnes/

The thyrd collection.

*omnes / et non sint inter vos dissidia / sed sita integrum
corpus / eodem mente / et eade sententia :* That is to say /
speake ye all one way / and let there be no contrary
opinions amonge you / but be ye as an holle body
of one mynde and of one sentence. Wyth that Lu
ther with his secte / is of an other mynde and sen
tence / and of a diuerse harte and opinion fro the
churche / as I haue shewed before / it is manifest
by this fyyst condition / that they be excluded fro
this good erthe / and fro this succession of christen
people / whiche we call the churche catholike. As
for vs it is certeyne / that we come directly of this
succession / and ioyne fully with the fathers in all
their doctrynes. Contrary wyse Luther dispiseth
them and their doctrynes / as I sayd before : and
there he deuiceth hym selfe fro the doctryne of the
churche / and fro this good erthe. For what is the
doctryne of the churche / but the doctryne of the fa
thers : That many yeres ago / as Luther confesseth
hym selfe / he ioyned with the fathers / and with
the churche / as we do : but now he hath cutte
hym selfe fro the churche. We cam nat out of hym
and of his secte / but all they cam out of vs / and so
haue deuyded them selfe fro vs. We styll kepe and
folowe the doctryne / whiche hath bene leste vnto
vs by the gracious fathers / men of singular ler
nyng and excellent holynes / whiche by the holy
goost had the continuall gouernance of the chur
che vnto this day / as saint Paule doth witnesse in
the Actis of y apostles / as I sayd before. We than
that

Concernyng the good erthe.

that folowe suche doctrynes / as haue bene lefte
 vnto vs by these gouernours / which went before
 vs / he of one harte and mynde with them / and
 with the church. And Luther with his adherens
 tes / whiche will nat accepte and alowe these doc
 ctrynes / be of a diuerse harte and mynde fro the
 fathers / and haue so deuyded them selfe fro the
 church. Wherfore it is manifest / that they wante
 this fyrst condition of the good erthe: they be nat
 of one harte and of one mynde with vs.

The seconde condition is honesto / that is honeste *The secds*
 and fapre: for the greke worde is indifferent to *condition.*

bothe. The lycht of true fapth / whiche is a clere
 brightnes without any errours / moche doth hos
 nesse and make beautilous the harte of a christen
 man: for withouten hit there is no honeste nor
 beautilie in a soule. *Sine fide impossibile est placere deo.*
 This faith can nat be in the Lutherians / but res
 mayneth only in p succession of the church / whers
 of we come. But the Lutherans (as I sayd) be de
 uided from the church / and their faith is a clene
 contrarye doctryne from ours / and agaynste all
 them that were in the same succession before vs.

It is also full of many great errours. One er
 rour sufficeth to spill and to distroye any mannes
 fapthe: but moche rather many great errours /
 and specially suche as here before haue bene con
 demned by many generall counsailes / had in
 the church. At the whiche counsailes were pres
 ent great nombre of honorable fathers assembled

I. V.

to gether

The thyrde collection 110

so gether by the holy gost / men of singular ityngh
and excellent holynes / the whiche was confirmed
by many great miracles / wherfore the faith of
the Lutherans and the faith of the church / can
nat agree / but be clene repugnant one agaynst an
other. And therfore if they bothe be true faithes /
than shall there be two faithes / the whiche saynt

Ephe. 4. Paule bitterly denyeth / sayeng / unus dominus / una
fides. Wherfore also they want this seconde condi-
cion / that is to say / honestie and beautie of faithe.

The thyrde The thyrde condition is some / that meaneth the
condition. towardnes of a good wyll to bynge forth the frute
of good woikes: For withouten that all faythe is

Jac. 2. nought / as sayth saint James: fides sine operibus
morta est. It sufficeth nat for a chyisten man to be-
leue the doctryne of the church / but he muste also
worke & bynge forth some encrease of good frute.
This frute they byng nat forth / as it more playn-
ly shall appere here after. Wherfore they want all
to this condition of the good etthe. But what tha
be they? Surely they be the trodde etthe in the
high way / and the stones / and the thornes / wher-

2. pet. 2. of the gospell here speaketh. Saynt Peter in his
seconde Epistole / where he propheseth of suche he-
retikes / hath expessedly described y Lutherans /
Howe the and telleth. iij. conditions of them: wherby they
Lutherans may be clerely knowen.

knowen. The fyrst is this. Qui carnem sequentes in concupiscentiis
sua possunt ambulare. That is to say / they folowe
the wayes of theyr fleshe / & walke in the unclene
desires

Concerning the good et the.

deceies of the same / Thus Luther doth without
doubt and they all / whiche be of his secte: for he
 sayth it is necessary for every man and woman to
 haue the carnall life of theyr body / as it is to eate
 or to drynke. But where this carnall life reigneth /
 there þ wicked spirites haue full dominatio: and
 there they kepe their haile / and make that soule
 and harte as comune a trodde as is þ high way.
 These be the bydes of the ayer / whiche eate by
 the tode of the woide of god: they leaue nothyng
 but the baray hulle of that seide / the vertue of it
 they conuey away. The fayre speche / þ eloquence /
the knowlege of languages / these be but the be-
 ray hulle of the scriptures. This hulle these heere
tickes haue: But the be-ray pithe and substance
 of the seide is piked out of theyr hartes by these
 euill spirites / that kepe them in this carnallite.

The seconde condition is. *Dominacionem contemnit*
audaces presunt. What is to say / they dispise al go-
 uernours / and them that be i auctorite / & they be
 stiffe & heedp in their wayes: be nat þ Lutherans
 thus: who is more stiffe / yea more furious than
 Luther is: for he despiseth kynges / princes / po-
 pes / bishoppes / and all auctorite both spiritual
 and temporal. And what is this / but a be-ray for
 tynges / indurate of pryde and obdyncie?

The thyrde condition is this. *Quia gloria persequens*
ita non veretur contumelias inferre. That is to say / they
 vrede nat / nor be a shamed to thoulte / and cheske /
 and to rebuke / yea to staue / strache and reue the

The thynde collection.

fames and luyes of noble men. And this the Lutherans also do / and Luther hym selfe principally: and thus they shewe them selfe to be hery thornes and briers / whiche / as the gospell sayth / doth strangle the good seede.

Nowe thā to you my bzytherne / whiche be abysred / I must direct my speche. For as moche as by this collectiō ye perceyue / & the erthe ment in this parable is the true christen people / whiche haue Christe amonge them / accordyng as the gospell of the miracle telleth: and that this people hath continued their succession hitherto / fro ꝑ see of Peter: and that also they haue in them. iij. conditions /
1 that is to say / they be of one harte / by true doctryne: they be of one honesty / by ꝑ brightnes of faith:
2 And thynde / they be of one good wyll to bynge
3 forthe ēcrease of good frute. The Lutherans wāt these. iij. conditions: they be nat of one harte and of one doctryne with this multitude: For they haue nat one saythe with them: And as for any frute they care nat: as shalbe clerely shewed in the fourthe collection. Wherfore they be nat this good erthe / but they rather haue the conditions of thornes and stoness / and of the clonge erthe / as it manifestly appereth by the prophery of saynt Peter / as ye haue herde. Wherfore it shalbe expedient that ye from hens forth sle their company / & adioyne you with ꝑ good erthe / with the catholike people / and folowe the doctryne of Christis church: that I may repete vnto euery of you the word
dis

Concernyng the good erthe.

is aboue reherled: *Respite / fides tua te saluum facit /*
 Open thyn eyes / this thy faith / now beleyunge
 as the churche befeneth / hath made the safe.

The fourth collection concer-

nyng the encrease of

good frute.



the fourthe / and the laste
 thyng to be marked in this pa-
 rable / is the encrease of frute /
 the whiche in þe gospell of Mat-
 thew is tolde more expressedly:

Mat. 13.

Aliud quidem centuplum / aliud sexagesuplum / aliud trigecuplum:

In some erthe this seede byngeth forthe an hundred
 folde increase / in some sixty folde / in some thirty
 folde. This diuersite of encrease betokeneth vnto
 vs diuerse degrees of spiritualnes / whiche the
 seede of the worde of god worketh in our hartes /
 more or lesse / accordyng as our hartes better or
 worse be disposed. The hart that is more toward-
 ly disposed / is made more spiritual: and the harte
 that is lesse towardly / is lesse spirituall.

The same diuersite of frute was signified in the
 gospell of the myracle. For there all that multi-
 tude þe folowed Christe / was nat clykenigh vnto
 Christe / euery one of them. Wherfore tho that
 were nexte vntyll hym / betoken the most perfect:
 tho

The fourth collection.

tho that were farther of / lesse perfecte: and tho that were farthest of / the leaste perfecte. But we shall now speke of the diuerse degrees of encrease of frute.

Conceyue me what I meane. Ye se that though the grounde in the feldest / by the dyligence of men / be neuer so well broken and seasoned / yet if there be no good seede sowne in it / it byrnygeth nothyng forthe of it selfe but weedes / and all his naturall moysture tourneth in to weedes: But whan some good seede is caste in to hit / than that seede by his naturall vertue / and by the influence of the heuens / so myghtily draweth that earthely moysture of the grounde / and chaungerh it / and assembleth it in to his owne substance: in so moche that in some well prepared erthe there spryngeth nat one weede / but all the moysture of the grounde is tourned in to corne. In some other be fewer or mo weedes / accordyng to the goodnes of the erthe / or better / or lesse diligence in preparyng of the same. In lyke maner it is of the seede of the worde of god / and of the harte of man. In harte that is nat sowne with the worde of god / but lesse byntill his owne nature / byrnygeth nothyng forthe but the weedes of carnalite / carnall thoughtes / carnall affections / and carnal woikes. But whan the worde of god is sowne / and the spirite of god gyueth the influence of his grace: than that seede of the worde of god / by his supernaturall vertue / and by the gracious influence of the holy spirite
of god

Concernyng the frute.

of god/worketh in that harte/ and chaungeth the carnallite therof in to a spiritualnes/ accordyng as the harte is better or worse disposed/ by thys maner of degrees.

The lowest degree of this spiritualnes is in the state of matrimony: where though there be many weedes/ yet there is moche increase of frute/ if this sacrament be truly kepte/ there the increase of frute is thyrty folde.

The myddell degree is in þ state of wydowhed/ the whiche hath fewer weedes & more frute. Here the increase of frute is thre score folde.

The thyrd is i the state of virginite/ whiche hath veray fewe weedes/ or none at all/ but all is frute: and this increase is an hundred folde so moche. Fyrst than let vs begynne to speake of this high state of virginite.

The worde of god with the influence of grace so worketh in the hartes of true virgins/ that in manner it leaueth no carnallite there/ but chaungeth all in to a spiritualnes/ that it maketh them to dispise all thoughtes/ all affections/ al workes/ that be carnall/ saue only these/ whiche be necessarily requisite vnto þ bodely lyfe/ that is to say/ to kepe the soule and the body together. Of this virginite our sauour gaue example hym selfe: the same folowed his blessed mother/ and saynt Iohan the Euangelist lyke wyle: whiche for his cleynes was singularly beloued of our sauour: and for þ same he compled the custody of his mother vntyll hym.

The state
of Virgini-
te.

G

And

The fourth collection.

And lyke wyse to saint Paule he gaue example hys
 selfe of clennes / and continency of his body. And
 therfore he dothe wyshe / that other wolde do the
 same / and perswadeth ther vnto sayeng thus: *1. Cor. 7.*
sum omnes homines esse / sicut et ipse su. And a litel after:
Bonū eis est / si manserint / Et et ego. Of suche also our
 sauour speketh in the gospel / and preyeth them
Matt. 19. sayeng: *Sunt enuichi / qui se castrauerunt propter regnum*
celorum: There be some / whiche haue sparde them
 selfe spirituall / that is to say / haue cutte from
 thei hartes the carnall affections of thei bodi
 es / for the loue of þ kyngdome of heuen. A trouth
 it is / all wyll nat do thus / and so our sauour sayth
 in the same place: *Non omnes capiunt Verba hoc:* This
 worde worketh nat in euery harte. Yet neuerthe
 lesse he doth exhoite there vnto / sayenge: *Qui pos*
test capere / capiat: He that may take this worde and
 kepe his virginite / let hym take it. But thus dyd
 a great nombze of chysten people in Alexandria /
 whiche by the preachynge of sapnt Marke / con
 secrate their virginite vnto Christe both men and
 women / as Philo the Hebrew telleth. Suche
 were also great nombze of women / the whiche in
 Hierusalem lyke wyse vnto Christe dyd consecrate
 their virginite / as telleth Euseby i his story. And
 these thus dyd by the preachynge of the apostles.
 Innumerable suche also bothe men and women
 were in the desartys of Syrie of Egypte & Ethiop.
 All these by watche / fastyng / prayer contempned
 thei fleshe / chastised thei bodyes / and kepte
 them

Concernyng the frute.

them lowe / to shewēt that they myght kepe their
soules cleue vnto Chyste. And it is nat to be dou-
ted / but that there is in Chystedome / at this day /
many thousandes of religious men and women /
that full cruely kepe their religion & their chastite
vnto Chyste. For whan Hely the prophet had sup-
posed that so great a persecutiō was made agayst
the true seruauntes of god / that he was leste as
lone / it was answered vntyll hym by almyghty
god / as saith saint Paule / Adhuc reliq̄ mīsi septē mīsa Ro. 11.
Vtost qui nō curauerūt genu āre Baal: I haue yet res-
serued vnto me seuen thousande / the whiche hath
done none idolatry before Baall. And if almygh-
ty god dyd reserue in that lytell porcion of Iury so
great a multitude beyonde the estimation of this
prophet Hely: what nombꝛe suppose ye / both yet
remayne in all Chystedome of religious men and
women / nat withstandynge this great persecuti-
on of religious monasteries bothe of men and of
women / done by these heretikes / by this moste
execrable doctryne: It is nat to be doubted / but
in all Chystendome be leste many thousandes /
whiche at this houre lyue chaste / and truly kepe
theyꝝ virginite vnto Chyste.

Nowe let vs se / whether y^e seide of god worke this The frute
high seure amōge the Lutherans or nat. Ro. no. of Luthers
nothyng lesse. Helas it will make a true chyste māg doctrine.
harte to blede bloody teares within his breast / for
to here their lyuynge. The prestis of his sect / which
shulde kepe theyꝝ handes and hartes cleue for to
G. 11. mynister

The fourth collection.

my nister the blessed sacrament / folowe the luste
and carnalite of their fleshe. The religious men
forsake their religion / and retourne vnto þ world /
and take them queanes. The virgins that were
consecrate vnto god / & had promysed to kepe them
selfe as true spouse vnto Chryste / nowe gyue their
bodies tyll all wretched pleasure / and lustre them
selfe to be stuprate and abhomyvably despoiled and
soused in all carnalite. O Iesus / this is the frute
that cometh of the wicked seide / whiche this vni
gratious hereticke hath sowe amōge them. Howe
far is this from the example of Chryste / and from
þ other blessed fathers innumerable / whiche both
lyued chaste them selfe / & procured lyke wyle that
other shulde do the same. If the deuyll haue nat
exceate our eyes / we may se by this evidently / þ
this doctryne cometh nat from aboue: for than
it shulde nat be contrary vnto the counsailes of
Chryste / and of saint Paule / and of the other scrip
tures of god: but it cometh playnly from þ deuyll.
And yet he is nat ashamed to write / that al his do
ctryne he hath of god. Thus moche for the fyrste
frute.

The frute
of wydow
hed.

By this fyrst pe may iudge what his mynde and
sentence is / concernyng the seconde frute / that is
to say / as touchyng wydowes. He that calleth vir
gins to forsake their virginite / wyl but a lytell re
gard the state and frute of wydowhed. And herein
also he teacheth contrary vnto þ counsaile of saint
Paule / whiche counsaileth wydowes to kepe them
sole

Concernyng the frute.

sole and specially to the intent that they maye in a
more liberte serue god. For (as he saith) *Innupta* 1. Cor. 7.
curat ea / que sunt domini / Et sit sancta quum corpore tum
spiritu. Contra. q̄ nupta est / curat ea / que sūt mudi / quomodo
placitura sit viro. That is to say / she that is nat ma-
ried is myndful & studious / for tho thynges / whiche
she pertyne to Christe: But contrary wyse / she
that is married / is carefull of the thynges / whiche
belong vnto the worlde / & studieth / howe she may
please her husbände. But the carnal doctryne of
Luther no more regardeth this counsaile / nor this
maner of cōcrease / thā he doth y other of virginite.

The thynde and the lowest degree of encrease of The frute
of mar-
riage.
frute is in y state of mariage. The holy sacramēt
of matrimony p̄serueth by his vertue the wo-
kes and dedes of them that be married / so that tho
woikes / whiche without this sacramēt shulde be
dedly / be made by vertue of this sacramēt either
to be no synne / or at the leaste but veniall synne / so
lōge I say as they truly kepe this sacramēt / & vse
it accordyngly. In token wherof our sauour at a
mariage changed water in to wyne: therby signi-
fieng that moche of the waterynes of carnalite-
betwene the married persons / by vertue of this sa-
cramēt: is changed in to the wyne of merite. But
this encrease also is lost by the wicked doctryne of
Luther: for he hath nowe married hym selfe vnto
a noune: A frere and a noume to gether / can this
be any good mariage: No doubtles: whiche thy-
ges shall appere by. in. reasons: First for ycause

The fourth collection.

that he maketh þe sacrament of matrimony to be
no sacramēt. A very mad mā / he to mary / & yet to
affirme þe this sacrament hath no vertue in it / & þe
directly agaynst þe scriptures of god / & so maketh
as moche as lyeth in hym / þe vertue of this sa-
cramēt nothyng profiteth / neither tyll hym selfe /
neither to other þe be married / if they so beleue as
he techeth. But their mariages as they vse them
(nat beleupng þe the sacrament hath any vertue)
hath nothg in them that is spirituall / but be full
of carnalite without any spiritualnes / full of was-
trynes without any verdour of meryte / full of sty-
kyng weedes / without any good frute at all. For
as saint Paule sayth / Qui seminat p carnē suā / de car-
ne metet corruptionē : Et qui seminat per spiritū / de spiritu
metet vitam eternā : Who þe soweth by his fleshe car-
nally / shal reape of his fleshe corruptiō : And he þe
soweth by the spirite / shal reape of his spirite þe re-
ward of euerlastyng lyfe. But take away this ho-
ly sacrament / & doubtles al the vse of the bodie of
them that be married is onely carnall / whiche by
this sacrament is made in some maner spirituall /
and taketh by þe vertue therof a spiritualnes. For
as moche thā as Luther hath destroyed this ho-
ly sacramēt / he can reape no good frute of his ma-
riage / but only carnall corruption / and his mari-
age is no marriage.

The second
reason.

The seconde reaso is this. Howe can it be a good
marriage / where one mā abuseth an other mānes
wyfe / specially whā he medleth with her / whiche
was

Concernyng the frute.

was consecrate the spoule of Christe: Amonge the
 Gentils it was reputed abhominable / for to abuse
 the virgins / whiche had cōsecrate their virginite
 vnto p Idols. & soche rather it shuld so be thought
 amonge the christen people / to abuse the spoule of
 Christe / consecrate vnto hym. Saynt Mattheu
 whan he was desired by a certeyne prince called
 Hirtacus / that he shulde moue a virgine to mar-
 riage named Ephegenia / whiche had before con-
 secrate her virginite to Christ / he made hym this
 ans were: *Si regis sponsa regis seruus usurpare voluerit /*
vinus tradatur incendiis: That is to saye / if the ser-
 uaunt of a kynge wolde abuse the kynges spoule /
 he were worthy to be throwe quicke in to the fyre.
 He ment that if Hirtacus / whiche than was chris-
 tened / and shuld haue ben p seruaunt of Christe /
 wolde couet to mary that virgin / whiche was cō-
 secrate to Christe / as his spoule / he were worthy
 to be bzent. What suppose ye / that this blessed a-
 postell wolde say / if he nowe were present here as
 gapne / and herde this abhomynable dede / this
 carnally disposed man / thus to abuse a religious
 virgin / whiche was cōsecrate p spoule of Christe?
 O Iesus / howe moche wolde he aborre this mas-
 ter: And what dzedfull sentēce wolde he pronouice
 agaynst this hereticke: The thyrd reason is this. *The thyrd*
 If we cōsidre what promise this mā had made be- *reason.*
 fore / & p great strength of p pmise / we shall well p-
 ceue / p this secōde pmise can haue no place. And
 why: For p promise / whiche he made before was
 to

The fourthe collection.

to kepe his chastite: this is cleue contrary. That was a former promyse: this promise is a later promise / & that by many yeres latter. Whyde. that promise was for the weale of his soule: this promise is made for the carnall pleasure of his body. Fourthe. that promise was made solemnly & with a great deliberation: this promise was made in a corner / and of some shorte aduise ment: for with in .vi. wekes after the mariage / his woman had a childe. This was speddy worke / a woman to haue a chyld within .vi. wekes of her mariage. This must either be a great miracle / or els they had met to gether before. That promise was made accordyng to the rules of holy religion / whiche was deuised by the holy fathers / and inspired by the spirite of god: this promise is made agaynst all good rules / & by the carnall mislordie of y^e wretchednes of the flesshe. That promise was made accordyng to y^e counsailes of our sauour Christe / saint Paule / and of the other apostles: this promise was made by the counsaile of Satanas / & of all y^e deuylles of hell. fynally. that promise was made vnto god / & he wyll nat be mocked / as saith saint Paule: Deus non irridetur: God is nat to be mocked. But it is a playne mockery / so solemnly to promise vnto god / and neuer the lasse to breake y^e promise made. An honest mā wyll loke to kepe his promise made vnto his neighbour / but moche rather if his promise be made vnto almighty god / he so shuld kepe the same. Whan than that former promise was made

Luther had a chylde
within 6. wekes after
his marriage.

Gal. 6.

Concernyng the faulte.

made to god / and for the weale of his soule / and
solemnly by great deliberation / accordyng to the
holly taskes of religion / and accordyng to the coun-
sayles of the holly scripture / who seeth nat euident-
ly / that this later promyse made vnto a woman /
with all contrary conditiōs to these aboue reherfed /
can haue no place: For the former promyse is so
stronge that it disannulleth & debarrcth quite this
other promyse / whiche was later made. But here
one wyl say: **Sir** / Luther sawe that it was im-
possible for hym to conteyne hym selfe. But I say
agayne / that Luther shulde haue looked at that
poynt / before that he made this promyse to god / &
before he entred holly religion. And here I wolde
be answered of all my maisters the Lutherans in
this one poynt / what lyfe this hereticke hath ly-
ued all these yeres before that he was married. If
Luther myght nat cōteyne hym selfe nowe in his
later dayes / whan he is of moze age and of elder
yeres / what lyfe suppose ye that he lyued in y^e fer-
uour and heate of his yowthe: He speketh moche
of hypocrisie / but what hypocrisie bled he all this
longe tyme that he was a freer / vnder his freers
coote: If he dyd nat than conteyne: What abho-
minations dyd he vse in the luste of his yowthe /
that nowe in his later dayes may nat lyue chaste:
O Iesus / who may thynke that any gracious &
fruitfull knowlege of holly scriptures dyd entre and
abpde in this mannes brest / whan it is writen:
In mactulam animum non introibit sapientia / nec habitat Sap. 1.

The fourth collection.

Sit in corpore suddito peccatis. We rede of diuerse that
for the foule Inclēnes of their bodies / lost þ singu-
lar gyfte of the holy spirite / whiche they had got
before. Wherfoze if this man led this abhominab-
le lyfe before / and might nat conteyne hym selfe /
it is certeyne he hath no feutfull knowlege of god /
noz of his holy scriptures. And so this excuse shal
be rather his cōdenapnation. But if they say that
he before conteyned. Than I say that he shulde so
notwe haue done / specially being notwe of elder pe-
res / and a religious man / and a preacher of the
worde of god. He shulde haue chastised his body
as saint Paule dyd / sayeng: *Ego castigo corpus meū /*
et in seruitutē redigo / ne quum aliis predicauero / ipse reprob-
us inueniar. I chastise my body / & subdue it / lest
that whan I shall preache to other / I be founde
reprouable my selfe. Dyd nat saynt Paule suffre
many temptations / and assaultes and brontes in
his fleshe: Yes doubtles / & so he sayth hym selfe:
But by þ chastisemēt of his body / & by þ grace of
god / he dyd ouer come them. And so this mā shuld
haue done / he shulde haue chastised his body / by
fastyng / by watche / by prayer and so by the helpe
of grace / haue mortified his carnall desires.

Thus thā pe percepue (I suppose) clerely / that
the doctrine of this most peruerfed hereticke hath
neither the encrease of the frute after the hiest de-
gree of virginite: noz after þ meane degree of wy-
dowhed: noz after the lowest of matrimony: but þ
the couplyng of hym & of his mate to gyders is a
veray

1. Cor. 9.

Concernyng the frute.

beray brotherly / & a detestable sacrilege before the
eyes of god / of both these parties. So that I dare
surely say / that all the summes lesse offendeth ^p eyes
of god / with their abominations / than doth Lus-
ther and his mate / with their double sacrilege.

But nowe vnto this / ^p blasphemous & reproches ^{The blas}
agaynst almighty god / wherby he dothe impute ^{phemes of}
vnto god / that he shulde be the auctour of synne. ^{Luther.}
And that his comandementes be impossible to be
kepte. Agaynst our sauour Christe / denyng ^p he
by ^p mouthes of the fathers hath sowne ^p true ex-
positio of the holy scriptures. ^{3.} ^{1.} ^{2.} ^{3.} ^{4.} ^{5.} ^{6.} ^{7.} ^{8.} ^{9.} ^{10.} ^{11.}
So that he so was
assistent with his church / accordyng to his pro-
myse. Agaynst the holy goste / that he shulde nat
sufficiently instructe by the same fathers ^p christen
people in euery trouthe perteynynge vnto ^p faith of
Christe. Agaynst the blessed mother of Christe / ^p
ther shuld be no differēce betwene hrr & other wo-
me / but ^p she was as synfull as other be. Agaynst
the holy crosse / that he wolde beē as many peas-
ces therof as he myght gette. Agaynst the blessed
sayntes / ^p theyr prayers helpe vs nat: and that
they shuld nat be honored vpo vs. Agaynst certeyn
bookes of scripture / namely ^p gospel of Luke / and
the Epistole of saint James. Agaynst ^p other scri-
ptures: who shall nombr the false constructiōs / ^p
wroge interpretatiōs / ^p mischeuous errors / wher-
by he hath corrupted ^p holy scriptures of god: Ag-
gaynst ^p sacramētes of Christis church / all saue
awayne / that is ^p sacramēt of ^p altar & baptyme.

The fourthe collection.

- 12 And agaynst the holy canon of y^e masse. Agaynst
 13 the doctryne of the holy fathers / whose holynes
 was cōfirmed by many miracles / he clerely dispis
 14 seth bothe them and theyr miracles. Agaynst res
 ligion: who shall reken / howe many religious y^e
 sones bothe men and women / whiche before were
 in y^e high way of saluation / that nowe by his pes
 stilent doctryne / be become apostatas / and haue
 forsaken theyr ordre / and be retourned vnto y^e car
 nall wayes of the worlde / to their perill and euer
 15 lastyng damnation: Agaynst all them that be in
 souerayntie / as well tēporall as spiritual / cōtrary
 16 to the playne doctryne of holy scriptures. Agaynst
 hym selfe and his herers and folowers / intrikyng
 & snarlyng bothe hym and them in so pestilent er
 rours and heresies / to y^e high displeasure of god /
 that he hath suffred them to tomble in mentem lūe
proban / that is to say / in to a peruerfed iudgemēt /
 approuyng this wretched carnalitie / wherein they
 17 nowe lyue. Agaynst his owne countrey / gpyng
 occasion by his molte milcheuous doctryne to the
 subuersiō of that contrey (whiche was the floure
 of y^e empire) by insurrections amonge them selfe:
 wherby many pyles / many castels / many great
 holdes / many stronge fortresses haue bene ouer
 throwen and cast into the grounde / many tēples /
 many famous monasteries / many noble houses
 of religiō haue bene clerely destroyed / and suche a
 murdre of mē / as in our dayes hath nat ben herde
 of in so shorte a tyme: Doubtes it is the hande and
 stroke

Concernyng the frute.

stroke of god vpon them / for the fauourpng & sub-
portyng of his most mischeuous doctrines: Suche
a murdye of men / as credibly and faithfullly is re-
ported aboue an .C. thousande. This is þ frute/
whiche is spronge of this molke wicked sede. The
sede of god in the good hartes of true chrysten peo-
ple worketh great encrease of gracious frute. Co-
trary wyle / the sede of the deuyl in the hartes of
the Lutherans / worketh all mischefe & corruptio.
I shall conclude (as I verily thynke) I beleue /
þ onles Satanas were let lose out of hell / as in þ
Apocalypsis it is promised / that he shulde be loosed
toward þ ende of the worlde / so great a mischefe
by one man / withouten his counsaile / coude neuer
haue bene wrought.

Nowe my bretherne / I wolde auise you to loke
well vpon this matter / and nat so lightly to caste
your soules away by beleuþg this doctrine of this
most pernicious hereticke / whiche byngeth forth
none ecrease of frute after any of these .iij. degrees
aboue rehersed / but moche habundance of pestilēt
and stynkyng weedes / of carnall corruptio / of hor-
rible blasphemies / of detestable murders. folowe
rather the doctrine of the church / by the whiche /
in the hartes of þ true chryste people / springeth / &
aryseth / and encreaseth all these .iij. degrees plē-
teously: so that by this doctryne ye may also be re-
stored to the clerenes of your sight / as was þ blyd
man / vpon whom our sauour showed that great
miracle afore tolde. And nowe hens forwarde (as

D. iij

that

The fourth collection.

that man dyo) folowe ye Chriſt in the right way.
For it is ſayd there of hym: *Confestim Sedit: et ſequens*
ſatur cum: He ſorthe with had his ſight / and folow
with Chriſte. Do ye in lyke wyſe / and beware that
ye retournē nat in to your olde errorrs agayne /
noꝝ that be loke nat backe vnto theſe hceſſies / noꝝ
ſtoppe in the way by any wauering of your faith:
but go ſorthe right in meritorious workes / whers
in the churche walketh / whiche hath with them
the continuall preſence of Chriſte / and of his moſt
holp ſpिरितe / that one to ſolue this gracious doctri-
ne / that other to gyue his influence with the ſame
vnto the herers. And doubtē nat / but this waye
ſhall finally byynge you vnto the glorious contrep
of heuē / where ye ſhal haue ꝑ preſence of almighty
god / with endleſſe ioye and bliſſe: to the whiche
he byynge vs all / *Qui cum patre et ſpiritu ſancto viuſ*
et regnat ſemp. Amen.

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Cum privilegio a rege indulto

[illegible]

amen

2

71
72
73

74
75